

# ANDREWES RESOLUTION: (2)

To returne vnto God by  
REPENTANCE.

Directed vnto all the Elect Chil-  
dren of God, which truly repent,  
perfectly guiding them in the  
right way therein.

Light godly to reade, as deli ghtfull to heare  
but most profitable to be praesised.

newly published by I O H N A N D R E W E S,  
Minister and Preacher of Gods Word,  
being first scene and allowed.



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1 6 3 0.

*The Author to the Reader.*

If thou dost reade or heare this worke,  
Onely see thou doe this,  
Haue care to mend thy euill wayes,  
Now past and done amisse.

All those that still presume in sinne,  
Not minding to amend,  
Daily this Booke will witnesse be  
Reuengefull in the end.

Each day repent oft still repent  
With speed, I humbly pray,  
Euen for his Sonnes sake, Iesus Christ,  
So sinne is washt away.

*The Booke to the Reader.*

If that my lines could speake with voyce,  
Oh then most loud still should they cry,  
He that might heare them would reioyce  
No doubt to buy me presently.  
A greater Booke of price more deere,  
Now maist thou haue, yet not containe  
Directions right as I haue heere,  
Repentance truely for to gaine.  
Each line doth guide thee to repent,  
With phraise most plaine vnto thine eare  
Esteeme me well doe not relent,  
Sweet is the fruit repentance beares.



TO THE HIGH AND

mighty King of Kings, <sup>a</sup> Prince

of Peace, <sup>b</sup> Conquerer of Death <sup>c</sup>,

Hell <sup>d</sup>, and Sinne, <sup>e</sup> the great Iudge

of the World, <sup>f</sup> and Bishop of

my Soule, <sup>g</sup> Christ Iesu

my Sauiour <sup>h</sup>.

<sup>a</sup> Reu. 17. 14

<sup>b</sup> Eph. 2. 14

<sup>c</sup> Heb. 2. 10

<sup>d</sup> Hol. 13. 14

<sup>e</sup> Cor. 15.

Heb. 2. 14.

<sup>f</sup> Hol. 10. 8.

<sup>g</sup> Gen 18.

25.

<sup>h</sup> 1 Pet. 2. 5

<sup>i</sup> Luk. 2. 41

<sup>j</sup> Pl. 113. 5.

<sup>k</sup> Esay 6. 3.

<sup>l</sup> Pl. 99. 9.

<sup>m</sup> Pl. 4. 81.

<sup>n</sup> Gen. 17.

<sup>o</sup> Pl. 45. 9.

<sup>p</sup> Pl. 86. 5.

<sup>q</sup> Pl. 103. 8.

<sup>r</sup> Exod. 34. 7.

<sup>s</sup> Num. 14. 48

<sup>t</sup> Pl. 86. 15.

<sup>u</sup> Pl. 42. 6.

<sup>v</sup> Jer. 22. 16.

<sup>w</sup> Cant. 5.

10.

<sup>x</sup> Pl. 86. 16.

<sup>y</sup> Gen. 1. 26

27.

<sup>z</sup> Eph. 1. 7

<sup>aa</sup> Cor. 1. 30

<sup>ab</sup> Esay 9.

19. 20.

<sup>ac</sup> Pl. 98. 8.

<sup>ad</sup> Pl. 7. 1.

<sup>ae</sup> Pl. 18. 1.

<sup>af</sup> Pl. 33. 9.



Gracious and most high God,

<sup>a</sup> most holy, <sup>b</sup> most strong, <sup>c</sup> most

mighty, <sup>d</sup> most mercifull, <sup>e</sup> most

righteous, <sup>f</sup> and most beautifull

Sauiour <sup>g</sup>, I the sonne of thy

andmaid, <sup>h</sup> whom thou hast created <sup>i</sup>, and

redeemed <sup>k</sup>, haue in all durifull aff-<sup>l</sup>ction af-

signed my selfe, and my dearest loue into thine

and, in my *Humble Petition*, which I dedi-

cated vnto thee, O sweet Iesu, thou light of

my soule <sup>m</sup>, and to the vttermost of my pow-

er (by thine assistance) haue made it, my dai-

ly prayer, and true Copy of my loyallest affe-

ction vnto thee, O Lord my God <sup>n</sup>, in the

which, through my continuall exercising

thereof: I know my fighting for my sinnes is

not hid from thee <sup>o</sup>, nor my teares, which

floweth from the bottome of my heart, for thy

*The Epistle.*

crimson pricelesse drops of blood, that tricke  
pLu.22.44 led downe thy azure veines P, to wash away  
9Esa.1.18. my scarlet sinnes q, vnknowne to thee.

And now againe, O my soueraigne d  
r Sol.song light r, in token of my humblest deuotio  
1.7.&c. and dearest loue, which I owe vnto thy me  
Mat.12.41 sacred selfe, I am here imboldned ( althoug  
farre vnworthy ) to dedicate this other m  
vnto thee, (*Entituled Andrewes Resolution*

fLuk.21.1 which I cast into thy Treasury f, not of supe  
21 Tim.4. fluty, but meere penury, desiring thee, O n  
20. Sauour r, from the tender bowels of m  
Act.5.31. heart, that through the multitude of thy me  
Mat.1.21. cies u, thou wilt guide me therein. And I me  
2 Sam.22. humbly beseech thee, that thou wilt vouch  
3. safe to entertaine and receiue me, that I ma  
pPsal.5.7. be wholly thine, and thou coequal with Go  
the Father, maist be wholly mine, that after  
my ended miseries, thou wilt crowne me  
with endlesse mercies; vnto this sweet Ie  
sus, I most humbly beseech thee to say *Amen*

And so Amen, thy earnest, though mo  
vnworthy late repentant sinner, *Iohn A  
drewes*, Preacher of the Word, desireth with  
all humility dayly to come vnto thee.

*Serò sed serò.*



search and looke into thy selfe, to see in what a  
miserable case thou art; as I haue said befoze:  
and thou shalt find, that by <sup>h</sup> Nature, thou art <sup>h</sup> Eph. 2.3.  
the child of wrath, out of the fauour of God,  
not onely wretched and accursed by the Law,  
bondslane vnto Satan, but finally subiect to  
Death, Hell, and Damnation.

Thus if thou wouldst know, if thou art in  
the right way of repentance, or no, thou shalt  
know, if thou consider in thy selfe, whether thou  
hast euer any need of Gods pardon so; thy  
soul, or of Christ his blood, to salve and cure  
thy soule: Was thy heart euer wounded  
griued so; thy sinne, so that thy soule were  
sicken with the sinke thereof?  
Diddest thou euer hunger and thirst  
after God in Christ: and with sighes, groanes  
and teares, beg so; his mercy vpon thy  
sinnes (as so; life and death: ) If thou hast not  
yet done these things in some measure,  
surely thy case is very fearefull and dange-  
rous; thou art not yet in the way of Repen-  
tance: therefore as yet, the mercies of God  
doe not come vnto thee.

Fourthly, of Contrition.

Contrition is a feare and inward sorrow  
of conscience, perceiving that God is an-  
gry with sinne, and is sorry that it hath sin-  
ned. And to speake moze largely of it, thou  
mayest

Augustinus  
de peni-  
tentia.

mayest know this; that Contrition also comprehendeth first the knowledge of God, requiring obedience, and discommending disobedience; and not to remit sinne without full and perfect satisfaction, either in respect of obedience it self, or els in respect of punishment.

Secondly, the discussing and examining thy Nature, thy thoughts, will, affections, and all thy actions and deeds, according to the square and rule of Gods Lawes in every point: for as S. Augustine saith, Peccatum puniendum est aut à te, aut à Deo: si punitur à te, tunc punitur sine te: si verò à te non punitur, tecum punietur. Sinne must needs be punished, either of God, or of thy selfe; if by thy selfe, then sinne is punished without the help of God, then thou and thy sin must be punished together. Therefore if thou wouldst repent with a true contrition, that thereby thou mayest reape a most plentiful harvest, thou must sow in Gods field the seedes of Repentance, and oftentimes water them with the teares of thy humble Contrition: Shalt thou gather the true fruits of everlasting joy and felicity. For as the deeper the wound, the more diligent the cure: so let thy repentance bring forth as much sorrow, as sinne gave thee delight.

And as S. Ambrose saith, Expecta lachrymas nostras Deus, vt profundat Pietatem.

am; God looketh for thy teares in thy Contrition, that he may putte downe his grace upon thy amendment. *Laudandum est cor: Pl. 4. 6. 6. Poenitentiae lacrimis.* Thou must wash thy heart in a troubledoule of "Bethesda, in the *Ioh. 5. 2.* teares of true repentance, hauing an inward sorrow brought by the holy Ghost, for thy sins befoze committed, against so good and gracious a God; ioynd both with a perfect faith, *to be forgiven for Christ his sake, & also from* *Pl. 19. 10.* henceforth, with a full and determinate purpose to amend and lead a new life. *12.*

## Fiftly, of Confession.

Saint Chrysostome saith, that nothing pleases God more then Confession., if it be *Chrysost. in Psalmos,* ioynd with true Contrition; and that it is a part of Humiliation, ever ioynd with true Repentance, because they cannot be truly humble and repent, who confesse not their sins unto God: neither will he giue them pardon; for God couers when men uncover: and acknowledge; he iustificeth when men condemn themselves, and cry vnto him for mercy. If any plead vnto God, *Non est factum,* and deny his debts, and debts of sin; there is no reason why he should haue the Acquittance of Grace. Therefore, saith Salomon *He that hideth his sins shall not prosper, but he that confesseth them and forsaketh them, shall haue mercy.* *Pro. 28.*

If thou confesse them effectually, it will  
 cause thee to weepe like <sup>c</sup> Mary Magdalen  
 d Joh. 20. 13 wassle with God like <sup>d</sup> Iacob; & pourte forth  
 d Gen. 32 floods of teares, like Ezechia. <sup>e</sup> Thou must con-  
 fesse them in this, or such like manner. First  
 24. I must put vp an indictment against thy selfe  
 & accuse thee before God; wherein I must  
 acknowledge, both thy particular, & vnknow-  
 n sins, generally without any excuse, extenu-  
 ation, or defence, in hiding the least of them.  
 f Phil. 5. 13 An example thou maist find in Dauid: I  
 know my iniquity is euer before me.

Secondly, thou must with grieft of heart (as  
 a Judge vpon I Bench) giue sentence against  
 thy selfe, acknowledging thy vntworthinesse,  
 by reason of thy sin, to haue deserved euill  
 g Luk. 15. King damnation; as the <sup>h</sup> Prodigall child vnto  
 27. his father, who said, Father I haue sinned against hea-  
 uen and before thee: Or the poore Publican, who  
 standing a farre off, would not so much as ca-  
 st vp his eyes to Heauen, but smot his brest, cry-  
 iug: Lord be mercifull to me a sinner.

Thou must also accuse thy sins, thy be-  
 conscience must witnesse against them, & thy  
 heart conuince them; thou must accuse them  
 1 as strangers defiled; 2 as aduersaries  
 consulted; and 3 as enemies professed.

In so doing, saith Augustine, when thou ac-  
 cusest thy self by confessing thy sins vnto God  
 thou presentest therby the Diuell of his pu-  
 nishment.

se, so that hee cannot accuse thee at the day  
 Judgement. For, saith he, <sup>h</sup> thou blottest <sup>b Jer. 29.</sup>  
 at all thy sinnes by repentance. <sup>12, 13, 14.</sup> Where  
 ere is no accuser, there is no crime produ-  
 ced for the Judge to condemn: For that which  
 is not, hath no punishment; forgiven sinns are  
 it; ergo, forgiven sinns have no punishment,  
 and so saith the Autho<sup>r</sup> to the Hebrewes, 10.  
 Leo saith, that those sinns shall never be co<sup>n</sup>- <sup>Leo.</sup>  
 demned which are purged befoze with <sup>i</sup> con- <sup>i Iohn 1.9.</sup>  
 fession & repentance. Neither is Iesus Ch<sup>r</sup>ist  
 any longer thy Judge to condemne thee, but  
 thy Advocate to plead for thee, if thou accuse  
 thy selfe by confession.

Wherefoze confesse thy sinns unto God with-  
 out any excuse or <sup>k</sup> delay. For it is another <sup>k Ecc. 5.7.</sup>  
 manner of thing to repent, then many take it <sup>i thes. 5.3.</sup>  
 to; It is not every sob or sigh that brings re-  
 pentance; God is merciful, &c. And thus light-  
 ly d<sup>r</sup>awbe them over, as though Gods mercy  
 were to be gained in a moment. Let no man  
 exalt himselfe; it will cost thee many a pray-  
 er, and many a feare in thy confession, befoze  
 thou canst have pardon for thy sinnes.

If thou didst feel the smart of sin but a p<sup>r</sup>ick, <sup>a 2 Cor. 12.</sup>  
 if thy wounded conscience, thou wouldst ne- <sup>7.</sup>  
 ver give God any rest; but like David, cry un- <sup>Act. 2. 37.</sup>  
 to God <sup>b</sup> againe, and againe, untill thou hast <sup>b Ps. 139.</sup>  
 found some comfortab<sup>l</sup>e persuasion of Gods  
 mercy in Ch<sup>r</sup>ist, for the forgiveness of thy sinns.

Untill thou doe thus, thou shalt never find



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mercy in Chzist, for the forgiveness of thy sinns.

Untill thou doe thus, thou shalt never sleepe

any quietnesse in thy conscience, nor any sound comfort of Gods Spirit in thee.

- 2 Sam. 12. David could never repent, untill God sent  
 13. Nathan vnto him to reprove him for his sin;  
 but so soone as he saw his sin, & that it was not  
 2 Sam. 12. only committed against a Vriah, but also a-  
 9. gainst God, it presently so wounds his con-  
 science, killed his peace heart, and so grieved  
 e Psal. 51. his soule, that he cryed out in his conscience;  
 Against thee, & c.

As if he would haue said, Oh my God, it grieues me exceedingly, & wounds my very soul, y<sup>e</sup> ever I was so vile a sinner as to sin against thee, O my most gracious & mercifull God.

- Therefore the only way to repent, is, from the bottome of thy heart, in thy conscience to  
 1 Sam. 4. 9. grieve for thy sin, especially for y<sup>e</sup> it is against  
 10. God, and causeth thee to breake his Lawes;  
 g 1 Iohn 4. 18. for if thou couldst be sorry for thy sin, because it is against God, more then for s<sup>e</sup> feare of punishment it were a good signe that thou wert the ready way of Repentance.

- Therefore if there were no shame nor punishment, no Hell nor damnation, yet thou oughtest to repent, because thou hast sinned against so good and gracious a God, who hath  
 6 Ps. 136. 1. created and redeemed thee.  
 1 Cor. 1. 30.

Sixtly, Faith is the ground or root of Repentance.

- 1 Heb. 11. 1. Faith may be added vnto Repentance, not as a part, but as the ground & root thereof; for it cannot be, that the root and the fruit

should be both one thing: and without Faith there can neuer be <sup>1</sup> any true Repentance, (Heb. 11. 6) therefore they are still ioyned together.

To cleare this doubt, thou must consider three things: 1 the order of nature; 2 the time; 3 the manifestation of them both.

In order of nature, faith goeth before repentance: in manifestation of them, repentance is first; in time, they are both ioyned together.

By order of Nature, first a mans conscience must in some sort be settled, touching his reconciliation with God in Christ, before he can truly repent.

As S. Ambrose saith, No man can rightly repent, vnlesse he hope for pardon. So that remission of sins is beleued, then vpon that comes Repentance.

By manifestation, repentance goeth before faith, for it is sooner descried then faith.

Regeneration is like the sap of a tree, hid within the barke; when as repentance is like the bud, that speedily sheweth it selfe.

If we respect the time, neither of them are one before the other, but are begotten both in an instant. So soone as there is fire, so soone it is hot: and so soone as a man is <sup>m</sup> regenerate, <sup>m</sup> Ioh. 3. 3, so soone he repents: for hee that beleues instantly repents. Therefore none can truly repent, except he beleues that he is Gods. And none can haue belife, <sup>n</sup> but he that hath his <sup>n</sup> Pet. 1. 9, grace, and faith in him.

o Rom. 3.

24, 25, 26,

27, 28.

p Luk. 18.

11, 14.

q Pro. 7. 14

r Lu. 22. 48

Mat. 26. 48

49.

f Mar. 14.

44.

Gen. 4. 5.

21 Ki. 21. 9.

u Acts 5.

2, 3, 4.

x Gen. 37.

38.

z Ioh. 12. 14

Aa. 5. 21.

2 Tim. 2.

25, 26.

b 1 Ioh. 3.

16.

Matth. 2. 1.

Luk. 2. 6, 7

Ioh. 8. 35.

Ioh. 25. 26.

Ioh. 20. 29.

Ioh. 3. 16.

2 Cor. 5. 15

Rom. 5. 5.

1 Tim. 2. 6.

1 Pet. 3. 1.

2. 15. 4

Mat. 28. 6.

Mar. 16. 6.

Ioh. 8. 12.

Eccl. 9. 10.

Furthermoze, none can repent, vnlesse they hate sin; and faith causeth a man to hate sin. Now none can hate sin, except he be sanctified; and none can be sanctified, without hee be iustified; & this cannot be without faith; & faith comprehendeth iustification.

Againe, the inward or instrumentall cause of repentance, is faith, which may be called the mother of repentance, because it brings it forth, as the Word is the begetter; and so may haue the name of a Father: for he that is without faith is dead. No life without faith; no repentance without life: and therefore neither the Pharisees Prayer, nor the Harlots vow, nor the Traitors kisse, nor the Sacrifice of Caine, nor the Fast of Iezabell, nor the Oblation of Ananias, nor the teares of Esau, could be accepted of God, because they were not truely denoted from a liuely faith.

Lastly, y<sup>e</sup> efficient or p<sup>r</sup>incipal working cause of faith in thy repentance, is a God, whereby, by faith, euery true belouener receiveth Christ for himself, as giuen for him, bozne for him, dying for him, & rose againe for him: for he dyed for his sins, and rose againe for his iustification. And to conclude, repentance separated from faith in Christ, is no true repentance.

And thus much concerning Faith.

Lastly, the time when to repent.

**M**an hath no time of repentance certain, no terme of yeares, but terme of life, and that is most vncertaine.

Though



Though God called Saul <sup>d</sup> twice, Samuel, <sup>d</sup> Act. 9. 4.  
 twice, <sup>e</sup> his Spouse four times, <sup>f</sup> the Niniuites <sup>e</sup> 1 Sam. 3.  
 40 dayes, <sup>g</sup> and the Iewes forty yeares; yet he <sup>h</sup> 4, 6, 8.  
 giues vs no time to repent, but to repent now. <sup>i</sup> Can. 5. 2.

The time of repentance is the time present <sup>j</sup> Iona. 3. 4.  
 without delay, as the holy Ghost teacheth: <sup>k</sup> Deut. 8. 2.

This day if you will heare his voyce, harden  
 not your hearts: for there is but one accep- <sup>l</sup> Ps. 59. 8.

table time, which being neglected, is as a Bird  
 escaped out of the hand, or a Gift shot out of a  
 bow, not to be recalled. At what time (saith  
 the Lord.) The Lord limits no time, if a man <sup>m</sup> Ez. 18. 22.

repent truly. The time of repentance is bou-  
 ndle; <sup>n</sup> it must be done presently, without delay:

for continually, every day. It must be done <sup>o</sup> Spee. k Ecc. 5. 7.  
 daily without delay: for who knowes whether <sup>p</sup> 1 Thes. 5. 3.

this be the acceptable time, which if thou neg-  
 lect, when God calls thee in thy youth, or in thy  
 health, it may be he will not call thee hereafter  
 in thy age or sickness; and the longer thou dost  
 defer thy repentance, the harder it will be for  
 thee to repent. Therefore if thou hast suffered  
 the end of thy youth to be blasted, thy strength to  
 fade, thy leanes to dry up, and thy boughes to  
 wither, yet keepe life in the <sup>q</sup> rote, lest the  
 whole become snell for <sup>r</sup> m Hell fire. <sup>s</sup> Ioh. 15. 1.

Be not like those which begin not to live un-  
 till they be ready to dye, and then after a foes <sup>t</sup> Mar. 9.  
 desert, <sup>u</sup> come to craue of God a friends en- <sup>v</sup> 44.

tertainment. For thinke to snatch up Heauen <sup>w</sup> Ps. 54. 6.  
 in a moment, which the best can scarce attain <sup>x</sup> Wis. 14. 9.  
<sup>y</sup> Psal. 140.

¶ **Lu. 7.** Into in many peeres: or tump from o Diu-  
opst to Lazarus crowne; that is, from the ser-  
p **Lu. 16. 22** uice of Satan, to the solace of Saints. & be-  
loned, heauen is not to be gained so easily.

¶ **Lu. 23.** The thiefe indeed may be saued on a the  
42, 43. Crosse, and mercy found at last; but late re-  
pentance is seldom or neuer true repentance.  
For if a man repent when he can sin no moze,  
then he leaues not sin, but sin leaues him.

¶ **Eph. 5. 15** Oh therefore if thou woldest be free from  
this doubt, auoyd the certainty, repent whilst  
thou art in good health, take time whilst it is  
offered thee, for time & tide stayeth for no ma-  
Common experience teacheth vs, that time is  
precious, short, & irrenocable, which can ne-  
uer be redeemed: and withall consider, he that  
is not ready to repent to day, will be lesse rea-  
dy to morrow: it may be God hath appointed  
this day to be the end of thy life. Oh therefore  
alwayes so line, that thou be euer prepared  
to die: remember the saying of Chrysostome,  
The wicked (saith he) haue this punishment  
in dying they forget themselves, because in  
their life time they forgot God.

And on thy death-bed (if thou shouldst de-  
ferre thy repentance untill then) it may be  
thou wilt be wearied with dolour and paine,  
thy thoughts may be amazed, and thy memo-  
ry decayed.

¶ **1 Pe. 5. 8** But thy guilty conscience burthened with  
sin, that would continually accuse thee, & thy  
¶ **Ps. 116.** small faith "all his cursed catties, will be

there in a readinesse to perswade thee to des-  
paire, with their vessels of fury, to attend ~~and~~  
require their hire for their service presenting  
before thine eyes, all those sins that they haue  
tempted thee to doe, alledging that thus they  
haue done for thee.

What then wilt thou do? What answer  
canst thou make? Dost thou thinke that God  
whom thou neuer regardest to serue, will  
then send his Angels to deliuer thee out of  
the Diuels clauies? No, no, it is iust & right,  
that thou being dead shouldst neuer want  
torment, that whilst thou liuest wouldst  
neuer want sinne.

According vnto Christs owne saying, *Reu. 18. 7.*  
Looke how much he hath bene in delights of  
his sin, so much torment shalbe laid vpon him.

If all this will not moue thee to turne vnto  
God by repentance; what will moue thee then?  
Wouldst thou deferre thy repentance vntill  
thy last daye? Who knoweth whether y<sup>e</sup> Lord  
will giue thee grace and space to repent then  
or no? If he wold, it were an vncertaine point  
to hazard so great a Jewel as the <sup>a</sup>saluation  
of thy soul vpon. Wouldst thou continue  
in sin, & neuer repent, & yet thinke to haue  
eternall life? It is impossible. As soone thou  
shalt see God out of heauen: for Christ  
himselfe saith; I tell you nay, Except <sup>b</sup>ye, &c.  
Wouldst thou forgoe heauen, and escape  
hell too? It is as much impossible. Wherefore  
conclude, I beseech thee gentle Reader, in

<sup>a</sup> Mat. 18.

15, &c. 25.

34.

Ioh. 3. 19.

1 Thes. 5.

<sup>b</sup> Luk. 13. 5.

Deu. 13.

21.

Ecc. 11. 1

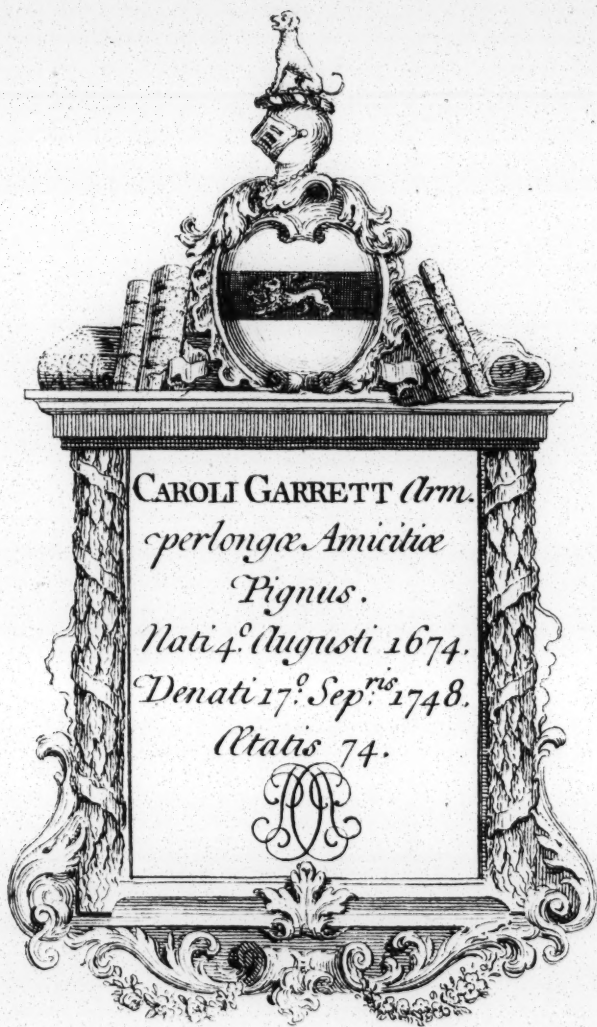
Jer. 30. 15

the Name of Iesus, and for Christ his sake, to beware that thou deferre not thy repentance, lest thou find thy heart deeply wounded, whē thou shalt find many sins committed and not repented, and many of thy promises made to God, but in little or no measure performed. Therfore I beseech thee, shake off<sup>d</sup> thy sins, banish them, send thy darlings packing, and neuer more pittie them, for they seeke thy very soules destruction. If thou dost deferre thy repentance untill it be too late; Alas! then thou wouldest giue a thousand worlds for one dayes repentance, or an houres contrition. Recozd therfore a decree in thy heart, to keep all thy sins in perpetuall exile, and neuer admit them againe in thy coasts. But turne, and torne from sin to sanctity, from Babylon to Ierusalem, from Bethauan to Bethel, from Sodom to Sion, and from Belial to God; and let not the sunne of thy pleasure set the day of thy liues end, nor night of thy death come, befoze the great worke of thy repentance be begun.

Oh repent, repent therfore, that thou and I, and all the Elect chldzen of God, may haue all our sinnes freely forgiven vs, and be with Christ Iesus our Saviour, who hath so dearly bought vs: To whom with the Father, and the Holy Ghost, be all Honour, Power, Glory, and Dominion, both now and euermore, Amen.



FINIS





Deu. 13.

21.

Ecc. 11. 1

Jer. 30. 15

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FINIS

